

THE 44 / 155
INCOMPARABLE
JEWELL. L. W.

Shewed

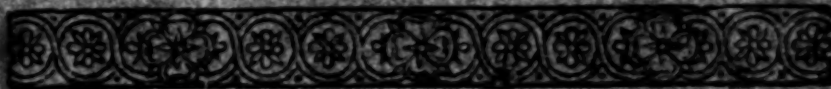
In a Sermon, which was preached in the
Church of B. in S. at the solemnization
of a Marriage, had betwene W. J. and
E. S. the Daughter of J. S. of
London, Merchant.

WHEREIN

Is recommended to every good and well dispo-
sed minde the matchleis worth of a vertuous
Wife; and wherein also is discovered the
hatefull company and hellish con-
dition of a vitious——

EZRA. 9.14.

*Should wee returne to breake thy Commandements, and to joyne
in Marriage and affinitie with people of abominations?*



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THE
INCOMPARABLE
JEWELL

Author of "The Jewell"
and "The Jewell"

By Wm. Jewell

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TO
THE VVORSHIPFULL
his worthy Neighbours, ABRAHAM
DAWES and WILLIAM WYMONDESOLD, Esquires,
a paire of faithfull Friends, Patterns of godliness,
Patrons of goodnesß, and Patriots of Worth;
Holiness, health and happines be conti-
nued, multiplied and perfected
in Christ Jesus our Lord,

More than much beloved,



Whatsover Antiquitie hath left in record touching the admired effects and fruits of true friendship betweene Patroclus and Achilles, Theseus and Pirithous, Nisus and Eurilaus, and others, seemeth all but fained and fancied in comparison of that paritie, puritie, and raritie of singular and endeered affection (which lately came to my view) betweene Nicholaus Barbadi- and Marcus Trivisanus, two true friends, Gentlemen and Patriots of the Republique of Venice. The historicall Narration calls for not onely a Tullian Orator, but for a Tertullian, to shew it to life; and that requires a just volume too. For, if there be a Mercuriall Quilibet, who can in his Quodlibeticall Capacitie comprehend an immensitie, or in his sublimated braine de-

THE EPISTLE

fine an infinity, or in his stupendious presumption dares take upon him to relate an infandum, (and of such an *Vtopian Morus* Int-terly despaire) then may it be as well shewed how two minds may breathe in one breast, and one minde may live in two hearts.

True it is, that (*Ubi amat anima, ibi animat*) The soule lives where it loves ; yet all is but strength of imagination I am not ignorant also, that the Starre-gazers fancie a Signe in the Zodiaque, and call it *Gemini*, one of the twelve Signes (in semblance *Twins*) but their Conceptions are as their *Eccentriques* and *Epicycles*, not *Essences* ; phantasies, not sentences : but this paire of friends was a true, reall and actuall seale (*Gemini*) *Twins* on earth, like those of *Hypocrates*, both actively & passively, as if they had bin (*iidem numero*) numerically the same. The *Astrologers Gemini* were fancied fires and starres, these most honest, hearty, and faithfull loves in abstracto. The *Sun*, and *Moone* are the two greater lights among the Planets ; these were as two resplendent *Sunnes*, gloriously shining, & graciously spreading their rayes among, and above all the *Magnifico's* in the firmament of *Venice*.

So strong marvels, and so strange *Metamorphoses* as their sincere friendship did produce and propose to the worlds view, seeme not to be the effects of the rare amitie and individuall love of *Nicolaus Barbadicus*, and *Marcus Trivisanus*, but of *Nicolaus Trivisanus* and *Marcus Barbadicus*. For assuredly their Natures being so heartily mutuall, their Names may be respectively communicable.

If any could set forth but in summe that their rare, admirable and matchlesse friendship, with the light some and delight some rayes and effects of the same, it would put that piece of *Tully* concerning the friendship of *Scipio* and *Lælius* to a non-plus.

For there was in this rare paire of friends a great disparitie in some things, and a greater paritie in the most things ; yet I say not one the greater for this, nor the other the better for that, but (*iidem non iidem, ipsi nec ipsi*) the same not the same, themselves not themselves.



Tri-

DEDICATORIE.

Trivisanus succours and saves Barbadicus at the point to perish, Barbadicus redeemes Trivisanus from the very gulfe of sinking wherein hee was plunged; the one prodigall of his bloud for his friend, the other of his goods.

Trivisanus onely sollicitous for Barbadicus, Barbadicus shaketh hands with all his own delights only to please and to pleasure Trivisanus. This love-strife, this friendship-fight, this mutuall ambition in this paire of friends to serve each other, Venice saw, the world is amazed at to read, and posteritie will be amused to heare. For two strive all in good for the good of each, and both are victorious. O rare trophee! By this Thesis (mine endeered friends) you may ghesse at the Hypothesis: if I should applie it, as I both can, and justly may; yet some spitefull hypocrite, and malevolent spirit would not stick to say I did flatter. But it is so well known, that in all my course of life, both in City, Court and Country; I have and do naturally hate adulation, and account it the slavery and baserie of baseness; and surely it dwels in none but in a poore, base, and ignoble breast; yea it is well knowne, that I never suffered more in all my life, than for my plainness and freedom of speech and spirit; for I am a right Macedonian, I must call a spade a spade (whatever come of it) and I cannot mince it, and say Sibboleth for my heart, but I must needs say heartily and with aspiration Shibboleth. Iudg. 12.

Therefore this is that I must say, for it is truth, and all that now I will say, that I may not displease you, That more sweet consent, better content, faster union of minds, firmer conjunction of concord, to love together, to live together, to doe all good offices each to other in your private, and all good that did occurre for the publique welfare of others in the place where you live, and elsewhere; I never met withall, or observed in any part of the world where I have lived. Doth any Malcus with his left eare itch to heare this? or doth any Momus with an envious eye blink to read this? and so say a Mumpsimus to himselfe? assuredly did I know them, I should trench and trespasse somewhat deeper upon your

THE EPISTLE

patience and modestie, and especially shew that which might make their itching eares to tingle, and their envious eyes to water; yea and to heare and see yet more, and yet more, untill rumpe rentur ilia bonorum osoribus.

But the sincerity of my witnessing the truth, and the integritie of my cause staves off all black-mouthed currees, and for mine owne part I wave them as I doe the stinking and muddie water in a common seure or sinke.

That which I lately delivered in a Sermon in the voice of a living man to a Christian auditorie, assembled at the solemnization of a mariage, I have in this Treatise laid it open to scanning and censure, and buried it in a dead letter of lesse efficacie, and made it yours: Not that you desired it; for you heard it not, neither did any of the Auditorie request it that I know, (as some men use to faine and apologise in their Dedications) but I have done this of mine own accord truly & sincerely, to expresse in part, what observation I have taken of you (for the space of seven years, seven moneths, and some dayes whiles I was your Pastour.) What joy I tooke to behold you and your whole people so fairely, so friendly, and so freely to live and cohabite together in such extraordinary Christian bearing and forbearing, as the Apostolique phrase is, And also I have done this to manifest my observance, respect, & thankfulness unto you for all your former favours, courtesies, and kindnesses shewed toward mee and mine, expressed in a generous, free, and noble manner.

I little respect or regard the conceits or censures of those, who fancie nothing but faction in Church and State, for their Chimeras are likest Tobacco of any thing in the world: For, as that is quickly kindled, makes a stinking smoake, and quickly goes out, but leaves an inherent stinke in the nostrils and stomachs of the takers, not to be drawn out, but by putting in a worse savour, as of Onions and Garlick (according to the proverbe) The smell of Garlick takes away the stinke of dung-hits; so their choler is like Gun-powder, touch it with a sparke of fire, and it is in your face;
their

DEDICATORIE.

their speeches, like offensive smoake, soone droven away with the winde, but their unsavourinesse which they leave behinde them is like Mephitis, and the stinking Lacus Asphaltites; and for ought that I can perceive, the stinke they leave behinde them and their venome, cannot be countermanded but by the common seures and lay-stalls of the most beastly and most noysome dung-hils.

Yet, forsooth, these busi-bodies, born under Mercury, must be a reforming all the world: and how thinke you? by taxing it, as if they were Augusti Cæsares, and perpetuall Dictators; but what would they reforme? all the world, (I say) as Augustus taxed it; And how far thinke you? surely so far as the Duke of Florence his foole pilled an Onion. This Duke caused an Onion to be given to his Cousin Naturall, and bad him pill it; hee puls off one skin, and then another, and so forth, at last comes to the Cloves of the Onion; he supposing these to be skins also, albeit somewhat thicker, off they goe, from one to another, and at last when the Duke calls for his pilled Onion, what was left thinke you? A thing called Nothing like an Onion; So these masters, if they were left to their follie and foolerie, in their fancied reformation, though they take much paines in the pilling and poling, that their eyes watered againe, yet so poore a pittance would remaine of their Platonian, Plutonian, Eutopian Church and Republique, that the ancient and graver sort might have just cause to weepe, waile, and lament, as the Israelites did, who had known the first Temple built by Salomon, when they beheld the second rebuilt in the time of Nchemiah: Oh quantum distabat ab illo! But what doe I blot paper with their fancies? I know you are no such Alchymists: The Church of England is your mother, and from her breasts you are perswaded that your selves and all yours with all others that live therein, may suck the sincere milke of the Word, and drinke the saving knowledge of the Cup of Salvation.

And when you doe receive and drinke of that Cup of Salvation, you doe it, kneeling with humiliation of body and humility of heart, as becommeth sober and moderate Christians; you are
none

THE EPIST. DEDICATORY.

none of those who have Elephantine knees, that will not bow, fancying a cause-lesse feare of Bread-worship, as you know some Statuons of late amongst us have endevoured. I know you hate the blasphemy of them, who stick not to say in plain termes (such high and bellish conceits have they of themselves) that they, forsooth, are fit companions for Christ Iesus. It matters not for them, hold you on your godly courses, and as God hath united your hearts, & the hearts of your children, to love and like one another in the state of marriage, Gods blessed Ordinance, so continue in your true and Christian fellowship, without which what is this world but a vast desert and wilde wildernesse? your true loving friendship shall multiplie your joyes & mitigate your griefes. Let others dissemble, they will finde it painfull, and full of travises, and they that imbrace such, shall finde them all for that which fooles call Fortune and not Nature; and such shall want true friends as a reward of their perfidious Natures. Let it be your glory to say, We are open-hearted the one to the other; wee have singled each other from the generality of those with whom wee live, and shall ever make one another the portion of our own wishes. Let others admire at an eclipse of the Sunne or Moone, and gaze at a blazing Starre; doe you regard and understand the sweet motions and wholsome exhalations of your owne affections, and temper and regulate them to Gods glory and the consolation of your own soules.

To which end, your poore Levite and votarie shall never cease (whiles wee live together in this vale of vanitie) earnestly and heartily to desire the Almighty God long to keep, preserve and continue you and all yours in holinesse, health, happines, and prosperitie, to Gods glory, to your owne true comfort and consolation in this world, & to your everlasting salvation & glorification in the world to come, through the mercies of God, and the merits & saving grace and favour of Iesus, in whom, & for whom I am

Wandsworth,
Aug. 13. 1632.

Yours to be com-

manded, W. L.



THE INCOMPARABLE JEWELL.

PROV. 31. 10.

*Who can finde a vertuous Woman? for her price is farre
above Rubies.*



He Wisdome of God, purposing to
set out, & shew forth unto the sons
of men the gracious endowments,
and vertuous conditions of a good
Woman, seemeth to mee in this
Text, to put the cause to hands,
that those, who by seeking have found, and by find-
ing experimentally, know this blessing, may sub-
scribe; and the daughters of men, who have beene
sued and sought unto, might understand, and alwayes
call to minde, what an incomparable blessing they
should be to those, by their vertuous deportment,
who with so much suing, and seeking have found

B

them

them, and have laboured all the world over to finde one good, every one for his owne selfe.

It also pleaseth the wisdom of God to open it self unto us in this Oracle, First, by a *Quare*; *Who can finde a vertuous woman?* Secondly, by a *Quare*; *For her Price is farre above Rubies.*

The *Quare* as an Inlet, runs into foure Rills. The first is the Indefinitenesse of the Question: *Who?* Who I say among all? Secondly, the Difficultie of the Question: *Who can?* Which, albeit it be difficult, yet it is feafable: for an Act tending thereunto is implied; *Who can finde?* which implies Seeking. Some by seeking find them *sans question*; the reason is manifest; for the Evangelicall Precept *Seeke*, hath an Angelicall Promise annexed, *and yee shall finde.* Thirdly, the Subject, or rather Object: What? *A Woman.* *Who can finde a Woman?* Alas, what more easie to finde than that Creature? Shee is no *Ostium Nili*: yea but that's not all. The Qualitie is the Question, and that's the knot: *Who can finde a vertuous Woman?* which is the fourth Rill that the *Quare* runs into.

The *Tigurines* render the *Quare* thus; *Who can finde a strong woman?* And why so? for that nothing is stronger, or more prevailing than vertue. A vertuous woman prevails with God, for shee is gracious with him; prevails with Men, for shee is compliable toward them; prevails with both, for shee is not onely of Israel, but a true Israelite; not a Christian woman *Numero* onely, in the rout, as one should say among many; nor *Numero & Professione* onely, among the rout, and in the outward semblance; but a true, reall, vertuous, gracious Christian woman *Numero, Professione, and Electione*; who is made partaker of that

that Grace, which winneth infallibly, holdeth inseparably, and leadeth indeclinably in the wayes of eternall blessednesse. This is the *Quare*, wherein I finde a Raritie; These vertuous Women *Apparent raræ nantes in gurgite vasto*.

The *Quare* is rationall, and discloseth it selfe into five parcels. For, besides the estimation of a good woman in the whole Text, and the price of a good woman; who is *Quantivis pratii* in all good mens judgements; her valuation with God weighes down all. For first, Gods wisdome resembles her to a Jewell, in the Generall: Secondly, to a Rubie, in Particular: Thirdly, in Pluralitie, to Rubies: Fourthly, Superlatively, Above Rubies: Fifthly, and lastly, Super-superlatively, Farre above Rubies. This is the *Quare*, and herein I finde Pricelesnesse.

From the rills of the *Quare*, and from the parcels of the *Quare* results this Proposition.

A gracious vertuous wife is a rare, and choice Jewell Proposition. of incomparable valuation.

In the first place I shall endeavour to shew this Raritie by enumeration of places, persons, and by putting of the case more plainly.

First, for Places. Many places afford few good ones, and in the latitude and extent of place they are rare and singular. *Canaan* affords a good *Sarah*, (*Rara fuit illa Sarah*) and a faithfull *Abraham* found her. The Captivity yelded an *Hester* that shrunk not, but hazarded her bloud for the people of God her Countrey men. The Wildernesse had an holy *Miriam*. The Israel of God one good woman, the wife of *Phinehas*, that takes to heart the losse of Gods Arke, taken by the *Philistines*. In all Israel one *Deborah*,

(*Mulier consultissima*) that knew the minde of God. In all the Land of *Moab*, but one resolute *Ruth*, that forgoes, forgets, and forsakes her Countrey and kindred, for the God of Israel. And in all the Territorie of *Sidon*, but one poor widow of *Sarepta*, who entertaines the Servant and Prophet of the Lord. Thus much for the Places: Women, yee see, are sowed very thick, but vertuous women are reaped very thin, and are long a comming up, like *Coteswoll Barley*.

Secondly for Persons. If any one might finde this good one, in all probability, the prime man in the Primitive time might finde her; but *Adam* found a tempting *Evah*. Holy *Iob* found a blasphemous foolish consort to his wife: Potent *Ahasuerus* a disloyall *Vashti*. Strong *Sampson* a perfidious *Dalilah*. Magnificent *Ahab* found in his Ivorie Palace a false-hearted, whorish, painted *Iesabel*. Evangelizing *Ananias* a *Saphira*, a consort and companion in evill: and prudent *Salomon*, not one *inter omnes*. Thus for the Persons.

If then neither in manifold Places, nor among many Persons this Jewell can be found, but rarely, as hath beene shewed; you may quickly resolve the point of raritie, by putting the case your selves. And you, O men and mortals, who have wofull experience of this raritie, may pitifully complaine, and say in the words of the Prophet: Woe is us, that these vertuous gracious Women are like the gleanings after harvest, and like the clusters of grapes after the vintage. In the *Quare* then there is raritie sans Question.

Mich. 7. 1.

In the *Quare*, which is the second parcell of the Text, I finde Pricelesnesse; I doe not say Peerlesnesse, nor yet pettish and peevish Precisenesse. These will be subject to reproofe in their places. But the Pricelesnesse

lesnesse of a good wife, I endeavour to shew from the peeces of the Context, first Positively, and then Privatively.

Positively : A vertuous wife is a Cordiall to her husband. First, to his heart, for that trusts in her. Secondly, to his bones ; shee makes him a glad man, and a glad heart fatteneth the man, and makes him batten. Thirdly, to his reputation : Hee sitteth with the Elders of the Citie, and is with them of good esteem. And fourthly, to his state, by her care, frugality, and housewivery. Doubtlesse this Cordiall Consort is Pricelesse.

Secondly, I shew it Privatively. A vertuous wife doth her husband no evill, as wicked wives doe: wicked, and vitious wives are Corrasives to their husbands, and not Cordials. First, to their hearts, by doulour, palpitation, and doubtings. Secondly, to their bones, by their insatiable Intemperance, which brings rottenness to his bones. Thirdly, to his reputation : Hee sits, good man, and sigheth among his Neighbours, and they cannot discerne what ayleth him. Fourthly and lastly, to his state and condition of life ; shee brings that to a morsell of bread, and to a corn of salt. Assuredly such a wife is a curse, and a deadly corrasive to the heart of her husband.

Whereas the vertuous wife doth her dutie, not by fits and flashes, but constantly and continually, for so speaketh my Context (and I dare not omit it) : and so shee becommeth a continuall feast, and cordiall unto his heart. Shee is never in the sorrie moodes ; either in the Indicative, complaining, murmuring, or grudging ; or in the Imperative, commanding her husband, and domineering ; but ever in the Optative, wishing,

Exeat urtica,
& paricella
sit intus a-
mica.

and woulding with meekenesse, and sobrietic.

In the second place. As a vertuous woman is a Cordiall to her husband; so is shee as a skilfull *Palinurus*, a Pilot to her children. Shee bears, brings, and breeds them up in the fear and nurture of the Lord. So did *Lois*, *Timothie's* Grandmother bring up her Daughter *Eunice*, and *Eunice Timothy* her Son. The benefit of this her bringing, and breeding them up shee reapeth; for they prove not stubborne, and disobedient children, nor incorrigible caitiffes, but they rise up, and call their mother blessed, and they are her choyce Jewels. As a godly, gracious, and vertuous Lady of this Kingdome answered another Ladie a Neighbour of hers that came to her a How doing, as they terme it: this religious Lady had beene with her said Neighbour not long before, and shee having shewed her all her Plate, Chaines, Carkenets, Rings, Jewels, and other prettie knacks *in archivis*, said, that after some few dayes shee also would come and see what Jewels and Rarities shee had: this good Ladie replied, shee should be welcome. Come shee did some few dayes after, but in the afternoon of the day, for some reasons besides good manners, *quas dicere nolo*; Shee was accosted with fair salutes, and comely comportments: many words passed, and much time spent, as is usuall in such visits; It drew toward night, and time of departure. At last, quoth this visiting, and How doing Ladie, You told mee the other day, that you would shew me your Jewels when I should come to see you, I pray you now doe so according to your promise. That shall I willingly doe, by Gods favour, quoth the godly Lady. And telling her a prettie tale or two to prolong the time, anon her children came in

in from schoole. These, these, quoth this good Ladie (as once that thrice noble Roman Lady *Cornelia*, the mother of the *Gracchi* said) are my Jewels. As for the other vanities which you shewed mee the other day, are in respect of these my Children of no valuation at all. *O Heroina verè heroica, & heroe digna.*

In the third place. A vertuous wife is a true Ladie (note the signification of Lady in the Saxon tongue, from whence the name of Ladie with us is derived) toward her Domesticks, or household servants. Shee sets them their taskes, they eate not their bread in idlenesse. And for their wholesome food and rayment, they surpasse other mens servants.

In the fourth place. Shee is an helping hand to the Poor. Shee laboureth, that shee may give them. Shee spareth at home, that the poor abroad may have some taste of her thrift, and shee eateth not her morsels alone: shee is no idle, nor idoll gossip, that spends idly and vainly more in one moneth, than shee bestowes on the poor in a whole yeare, yea perhaps in seven yeares.

In the fifth place. Shee is an eye to her neighbours by her good example; for her good works so shine, that her neighbours may see them, and glorifie her Father, which is in heaven.

In the sixth place. Shee is a Saint to her God; with whom shee hath found favour; and with whom both her life is pretious, and her departure hence: *Right deer in the sight of the Lord is the death of his Saints.* If their deaths be so pretious with him, doubtlesse their lives are so also; either Temporall life, or Eternall, as shall most conduce to Gods glory.

Lastly, Shee is in and to her selfe an inestimable Pearle,

Pearle, which when the Merchant had found, he sold all hee had, and bought it; in respect of the sweet repose shee hath in the incomparable content of a quiet Conscience. For chaste shee is in body; composed in soule and spirit: shee openeth her mouth in discretion, and under her lips is the Law of Grace.

Where lives that wight that can match this pricelesnesse? Shee weighs like the Shekle of the Sanctuary, wherein twentie Gerahs goe to one Shekle; twenty and twenty to that cannot equalize her. The *Platonists* extoll the *Idea* of Vertue, that if it might be seene *per se*, all the earth would be in love with the beautie thereof: but if the gracious, and vertuous wife had a cunning and curious Dissector to anatomize her, shee would be a *Quintessence* unto the most profound Naturalist; *Et admirabiles amoris excitaret affectus; Imò, Impiger extremos curret Mercator ad Indos: ut potiatur hac.*

If therefore you take a view of this gracious vertuous wife; either Positively, as shee is a Jewell; or Comparatively, as shee is a Rubie; or Pluralitively, as shee is resembled to Rubies; or Superlatively, above Rubies; or Super-superlatively, farre above Rubies, you will conclude with mee in the cause, considering the Premisses, That a gracious vertuous wife is a Jewell of incomparable valuation.

Prov. 31.
Ibid. 13.
Ibid. 18.

The Reasons are manifest; For shee is the Gift of God; shee is the Crown of her husband, albeit hee be her head; nay shee is a Transcendent. For shee is *Res bona*, beyond all Predication, not bounded within the limits of any Predicament, Predicable, or Topically Predicate.

Mistake not now in all this Explication, that albeit

I call her pricelesse, I doe not say shee is peerlesse. Many doubtless there are of these vertuous wives; yet I dare say, that the paucitie of the one is rare, in respect of the pluralitie of the other: that's to say, a paucitie of pearles, a pluralitie of peebles. Pearles few, fit to be worn by the best; peebles many, good for nothing but to be trampled under foot: yet that God, who hath given Man commision to seek, hath also granted permission to finde, such an one as the Text meaneth.

Furthermore, albeit I say shee is pricelesse, yet I doe not say shee is precise. The Text saith not, who can find a precise wife? There are too too many of them, who cannot be content to be Master at home, but they will play *Rex*, taxing *Cesar*; they will play *Lex*, saying, The Parliament was ill advised to make such and such a Law; yea and *Grege* too, imposing upon their silly neighbours.

*Cavenda est
pernicijs,
tum zizani-
orum, tum
prætorum
de vita Do-
mini sar-
mentorum.
Aug.*

As I am a man, and consider things equally, I can find no great reason, why a man should seek, sue, and wooe a woman. For, in reason, the weaker should seeke for supportation of the stronger, and not the contrary. Onely I remember in the Creation, I finde that the woman was made of the rib of a man; and so happely the man, conceiting that hee wants some-thing, is occasioned to goe seek his lost rib, untill he finde it.

But as I am a Christian man, and look above my self and all the world, and hope for a better beeing in feeling the powers of another life; then I see *Marriage is honourable among all men, and the bed undefiled; but Whoremongers, and Adulterers God will judge.*

Heb. 13.

I see God the Father to be the first Priest to marrie the first couple, and that in Paradise in the time of Mans Innocencie. I see God the Son honouring marriage with his first miracle in *Cana of Galile*. God the Holy Ghost over-

shadowing the blessed Virgin, espoused to *Ioseph*, in the wonderfull mystery of the Incarnation. I see it honoured of the whole Trinitie, both in word and deed. In word, by resembling the Kingdome of Christs Church to a Marriage on Earth; and in deed, by saving in the Deluge eight married persons, and no other.

I observe the blessed Virgin, and the holy Disciples of Jesus, to be present as guests at a marriage feast. I finde it honoured of the Fathers of the Church, who call marriage, *Ecclesie Seminarium*, filling the Earth with People, and Heaven with Saints. I finde it honoured of Jewes, who kept it tyed to their tribes, and had it in great reverence; yea and I read that marriage is honoured of the very Gentiles, and that in a great deale of strictnesse, and austeritie. In a word, I observe it honoured of all, except Hereticks and Papists. The old Hereticks, called *Cathari*, damned second marriages; and the new hereticall Papalins, who with Pope *Siricius*, that great *Don* of Rome, interpret that of the Apostle (Rom. 9. *They that are in the flesh cannot please God*) most carnally and grossely. *At dicam falli eos, qui negant Siricium istum Papam os habuisse*, and a foule one too; who by his cursed glosse, which corrupts the Text, and his cursed head that understands it not, yet sets this his private stampe upon it, saying, *They that are in the flesh*, that is to say, *They that are married, cannot please God*:

O res digna joco, & risu celebranda bimestri.

All this while I have spoken to your heads by way of Explication; give mee leave now to exemplifie the Text by speaking to your hearts & best affections by more particular Application: and for that wee will not wander at large, we will indeavour to shew what estimation is to be had of a vertuous wife, and what detestation of a vitious wife.

Of

Of a vertuous wife: First, in the estimate of Jewels. Secondly, in the quaint, and fit resemblance that shee is likened to Pearles. Thirdly, of a vitious wife, whose price is resembled and matched with the price of a Dog. Fourthly, as the Text referres to all of either sexe Husbands, and Wives. And lastly, as the Text reflects upon the Bridegroom and the Bride, and they upon it.

Touching the first point. The Question is not, Who can finde a faire woman? For favour is deceitfull, and favour is no such Jewell, seeing a gleame of the Sunne will discolour it, the fit of an Ague dis-fashion it, and the wrinckles of old Age make it very uneven, with unhandsome furrowes to see to. Neither is the Question, Who can finde a rich wife? for that blessing is the care and ability of the parents. In which point, the Schoole resolves very neatly. There are three sorts of things here beneath. Of the first sort, some are so good, that God bestowes them upon none but his own dear ones; as justifying Faith, sanctifying and saving Grace, Repentance to Salvation, and the like. Of the second sort, some are so bad, that none have them, but the wicked and reprobates; as Infidelity, Hardnesse of heart, Contempt of Gods Word, finall Impenitencie, & the residue *eiusdem farraginis, vel potius fursuris*. Of the third sort, some are Adiaphoricall, or indifferent, which are given promiscuously both to the good, and to the wicked; for that they are neither good, nor bad in themselves, but onely in their use; and these are Riches. For, *Abraham* the faithfull, and *Lot* the righteous, were wealthy; & so was also *Nabal* the sottish, surly, & foolish churle; with the namelesse Epicurean Glutton in the Gospel. So then you see the point, Good men & evill possesse them, and they prove either a curse, or a blessings even as the owners, make use of them. A rich wife may be the gift

of rich Parents, but a gracious and vertuous wife is the gift of God; and shee is the woman to be so highly prized.

Her price therefore is the price of Jewels pricelesse, it is farre above Jewels : Onely herein lies the difference. Jewels oft-times are overvalued, their worth lying onely in opinion, and so is nominall ; but her worth is reall.

The estimation of Jewels and Pearles have been evermore very pretious. *Cleopatra* Queene of Egypt had from the Kings of the East two Pearles, valued at an hundred *Sestertium*, which is, two hundred Tunne of Gold. And *Iulius Caesar* had one onely Jewell, valued at the same rate.

But what make I mention of profane stufte? *Salomon* the great when hee would expresse a matter of incomparable value, hee doth it by the resemblance of a Pearle.

Christ Jesus, the true *Salomon* (whereof the other was but a Type) when hee would declare the pricelesnesse of the Kingdome of Heaven, sets it forth in the resemblance to a Merchant, that seeking goodly pearles, finding one of incomparable worth, sells all hee hath and buyes it. Thus you have the estimation of Jewels ; see the fittnesse, and elegancie of the resemblance to Pearles. First, in the Generation of Pearles. Secondly, in their union, or onenesse. Thirdly, in their Appearance. And fourthly, in their Efficacie.

The Generation of Pearles, especially the Orientall, is properly ingendred from the deaw of heaven. For, at a certaine season the *Concha*, or mother of pearles opens, and receives in the deaw, whereof the pearles in due time are perfected. The gracious and vertuous woman in my text, minding heaven and heavenly things, is intent and lookes for all her blessings from heaven ; whence every good and perfect gift descendeth, by the influence and inspiration of the Holy Ghost. The deaw of her birth in
the

the act of Regeneration, is from the wombe of the morning.

The Union of pearles is alwayes only one. Therefore the Latines call them *Vniones*, not *Plures*, as mostly one. The Motto of this good woman is *Semper eadem*, and the word of an honourable Familie in this Land. *Cor unum, vianna*, is her Resolution and Disposition. For, albeit this good wife have a consort, an husband; yet they two are one flesh. One heart of faithfulness shee hath to her husband, one way of integrity to walke in; and be her husband absent, or present, shee is even the same. Harlots, and vitious women have two, yea twentie, and can as well be content with one man, as with one eye.

The word of
the honou-
rable familie
of the Ce-
cils.

The Quantity of pearles in appearance is very small, but in their operation great, and virtuall. The vertuous wife is lowly, and nothing in her own eyes; and speakes as the blessed Virgin in her *Magnificat*, *The Lord hath looked upon the lowlinesse of his hand-maiden*. Yea pearles will cast lustres, being broken into the least parcels, sparkes, and pieces: This vertuous wife at the lowest ebbe, will then most of all shew forth her gracious and enobled resolutions.

Lastly, for the efficacie and vertue of pearles is marvellous. For Pearle is cordiall, especially the Rubie, to which pearle this priceles creature is resembled. Cordiall is the pearle Rubie against the disease called the *Cordiac Passio*, which is a wringing of the heart. This vertuous wife dilates the heart of her husband, which doth trust in her fidelity, & so he is not troubled with any Dubitation.

Cordiall also is this pearle the Rubie against the disease of the heart, called *Cordis Syncopen*, which is the swooning of the heart. This good vertuous wife, like to the virtuall and powerfull Rubie, cures the drooping heart of her

careful husband, and fortifies it against all assaults in the broyles and turmoyles of this world, both by her sweet companie, which is compliable in sympathizing with him, as also by her good counsell, which is prudent, provident, and perpetuall.

I have read, and have received credentiall relation of those that knew a great, and prudent Peer of this State, who in his dayes was reputed the Oracle of the time; and yet would often say to his familiar friends and intimates, that he would not leave the advice, counsell, and foresight of his wife which he had in one yeare, for halfe his Revenue. Thus you see the estimation that is made of pearle, with the fitnesse of the resemblance. Descend wee now from this land of *Goshen*, where is light, and let us (though against our wils) looke downe unto *Sodom*, *Seboim*, *Adama*, and *Gomorrha* covered with stinking Sulphur.

Turn the Text, and read it thus. Who can finde a vitious woman? for her price is *nullius pretii*; unlesse it be the price of a dog, an hog, an hyæna, serpent, or surrepent gloe-worme, or the like. Who can? *Quis non?* Who not? *Vbique stabulant: Infinitus stultorum numerus*; yet one graine of the tree of life is incomparably more worth than all the whole bulke and body of Medicine. One graine of gold more worth than a ditch-full of snow, or a chest-full of pumpeons.

A vitious woman need not be sought for: shee is in the open street with an whores behaviour; shee lieth waite in every corner to entice thee. Her feet cannot abide in her house: shee will be heard if not seen, for shee is babbling and loud, and with an impudent face, and flattering lips shee entiseth the foole, that is taken with her allurements; who is led like an Oxe to the slaughter, and like a foole to the stocks for correction. Her house is the way
to

to the grave, which goeth downe to the chambers of death. Shee will bring a man to a morsell of bread, and will hunt for his pretious life. Shee despiseth her maker, Ecclus. 23. trespasseth against her husband; and begetteth her children by another man.

Shee infrigidates, and dries up the body, makes the heart of man to apostate (as the wiseman saith) diminisheth the braine, rots the bones, and ruines the state of a man. Pleasant at first shee is, like *Dioscorides Rhododaphne*, faire to the eye, but poyson to the taste; and as bitter as wormwood in the side. They that find such a vitious vermine, are in danger to lose grace, destroy their hope of glory, and incurre eternall damnation. Amittunt gratiam, perdunt gloriam, incurrunt eternam damnationem. Aug.

A vitious woman knoweth neither good, nor bad, be it better or worse, beneficiall, or hurtfull they will doe what they lust. As shee is vitious, shee is also various; like the Sea, shee ebbs and flowes. An husband is a cloake for her villanie; once married, shee may flie out at her pleasure, the name of an husband is a sanctuarie to make all good. Neque jus, neq; bonum, neq; æquum, sciunt melius, pejus, profit, obfit; nihil vident nisi quod libido suggeret. Unus Iheri- na vir suffi- cit? Ocyus illud extor- quebis, ut hæc oculo conten- ta sit uno. Iuven.

What's a vitious woman? A whore. What's shee? A gulfe to devoure youth, a ruine of mankind, a consumer of patrimonies and matrimonies, a downfall of honour, fodder for the Devill, and a supplement to hell. A bitter honey shee is, sweet poyson, delicate destruction, a voluntary mischiefe, a puddle, and a dung-hill.

Lucretia, a notable queane, confessed, that gluttony, anger, envie, pride, sacriledge, slaughter, were all borne that day, that a whore began her profession; for, as shee followes it, her pride is greater than a rich churles; shee is more envious than the plague, as malicious as melancholy, and as covetous as hell. If from the beginning of the world any were *Mala, peior, pessima*: Bad in the Superlative

lative degree, a whore is *Longè pessima*, Super-superlatively nought. How many (saith this prodigious Curtisan) have I undone, caused to be wounded, and slaine? O *Antonia*, thou seest what I am without; but within God knowes I am a puddle of iniquitie, a sinke of sinne. Thus *Lucretia* to *Antonia*.

Such a wife is a fever Heeticke (as *Scaliger* sayes) cured onely by death. *Mare haud mare, vos Mare acerrimum* (saide one by woeful experience of such women). An Irish Sea, which is called *Mare portentosum*, is not so turbulent and raging as a vitious woman. A vitious woman yet one may eschew, but a vitious wife cannot be avoyded, one being once married; which made the Divell, as most Divines hold, when hee had taken away *Iobs* goods, health, children, friends, to persecute him the more, used the help of his wicked wife to vex and gaule him, worse than all the fiends of hell; as knowing the conditions of a vitious woman.

What price then doe you take this Creature to be of? Any, or none? If any, it is the price of a dog, an hog, an hyæna, a crocodile, a camelion, a dragon, a serpent. See what estimation wise men make of such.

I had rather dwell with a Dragon, or a Lion, than keep house with a vitious woman: I had rather dwell in a wilderness; no wickednesse like to hers: shee makes a sorrowfull heart, an heavie countenance, a wounded minde, weake hands, and feeble knees. A vitious woman, and death, are two of the bitterest things in the world. The case is all one with the Comique conceit; The day that a man marrieth such an one, is all one, as if his friend should bid him goe home and hang himselfe.

Such a monster as shee is, shall be brought out into the Congregation, and examination shall be had of her children;

dren ; her children shall not take root , and her branches shall bring forth no fruit ; a shamefull report shall shee leave, and the stinke of her reproach shall not be put out. A vitious woman in her cholerick mood, is a *Pyromantick* Divell ; in her melancholy and sullen fits, a *Geomantick* Hob-goblin ; in her flegmatick disposition, a *Hydromantick* Hydra ; and in her sanguine and best condition, an *Aeromantick* Mushrome, *Concipit athera mente ; Mens levior vento*, tossed up and downe with every fancie. I have read of *Cardanus* his father, how hee conjured up seven Divels at once: Hee that marrieth a vitious wife hath no need to send to a Conjurer ; hee shall see the seven deadly sinnes ruling, reigning, and raging in his Empoufa, as the seven Divels in *Mary Magdalen*, whiles shee was yet no convert. The poore man then hath no remedie but prayer and patience, and fast he must too ; for this kinde of Divels goeth not out, but by prayer and fasting.

Blessed is the man that never sees this vitious Creature, more blessed that never hears her, and most blessed that never toucheth her. So much for this *Quare. Non querendo, sed execrando potius.*

Nolo igitur ulterius hanc, vel potius istanc movere camerinam. Valeat illa, imò longum valeat cum Iola: A vertuous woman is my Theame : the vitious one is a sinke for the Devill to rake in. But what shall we say to the parties of either sexe, as was proposed ? First to husbands, and then to wives.

To Men then, as they are husbands. If your wives shall at any time boast, and brag, as oft-times many pimper-nells doe, without cause, that they are pearles, and ought to be esteemed so ; doe you doe no more but bring them to the triall, as *Lapidaries* doe in the triall of their pretious stones.

Four wayes they use to trie, and discerne the true pearle from the counterfeit. First, by weight: Secondly, by the file: Thirdly, by the form: And fourthly, by the fire.

1 First, when they weigh them, they find that the counterfeit stone is many graines lighter than the true one, albeit it be of the same quantity. The vertuous wife is of a gracious stayedness in her gait, speech, and whole comportment; shee is no giddie, minsing minion, no skittish, squeamish, light housewife.

2 Secondly, when *Lapidaries* bring their pretious stones to the file, the touch of the file cannot taste the true one. It abates and dulls the sharpest, and keenest edged file. This true pearle, this gracious woman, is such an one; shee cannot be touched, shee cannot be tasted, shee cannot be tainted by the most imperious, or impetuous Tempter; shee is terrible and dreadfull unto them, soone doth shee abate their keene courage: no wily winke, no lure of letter will shee stoop to, nor to any other wicked and wanton enticement; no *Philtrum*, no follie, no fancie can worke on her in any kinde. Shee resists all base conditions, and like a marble pillar, shee retorts into their faces all those arrows (or fooles bolts rather) of foolery, wantonnesse, and lustfulnesse that are shot at her.

3 3^{ly}, when Jewellers trie their pearles by their form, they finde, that it is impossible for a counterfeit to be of that form and fashion, that a true one is of. Now it is known, that *Forma dat esse rei*. The truth is, that pearles indeed doe, by their aspect, satisfie the beholder, but never satiate them. The true gracious wife so demeanes her selfe in Mood and Figure to her husband, that hee alwayes leaves her, with appetite to come to her againe: whereas the counterfeit piece (or patch rather) when shee hath wearied

wearied her selfe and her husband, *nondum satiata recedit.*

Lastly, when *Lapidaries* try the pretious from the counterfeit, by fire they finde, that the counterfeit moulders away to nothing; whereas the true pearle will not be the worse. The fiery tryall of sorrow, sicknesse, povertie and sharpest afflictions daunts not the vertuous wife. Shee shrinkes not in an hard time; shee is true to her husband (*Melle & felle*) in prosperity and aduersity, in weale and woe, in life and in death. 4

Weigh them then, good men, you that have them, and see, if in the weight they be not found too light, like *Bel- Dan. 5.* *shazzar* the grandchild of *Nebuchadnezzar*.

If they prove counterfeit and light, surely they are not pearles, but bugles, light every way. In their heeles, like the corke there; in their heads, like the feather in their Caps; and in their hands, like their foolish fanne. If you meet with such, sing

*Quid leuius Plumâ? Flamen: quid Flamine? Flamma:
Quid Flammâ? Mulier: quid Muliere? o.*

Bring them to the file. If they be as weake as water, apt to receive any impression, as pliable to take any form as Virgins waxe; take them not, esteem them not for pearle; *Non sunt*, they are very trash and counterfeit stuffe, fit for nothing but to be trampled and trode under foot, and to be cast out unto the dung-hill.

And if, like Swallowes, they will honour you, love you, and respect you, whiles the sun-shine of prosperity shineth warme upon her; and in time of affliction flinke, shrink, and sinke from her obedience, dutie and debonaire behaviour, she is a counterfeit dissembler, *Projecta vilior algâ*. Thus much to the good husbands, and now to the good wives.

If your husbands, or any other shall say unto you by
D 2 way

Gal. 4.
1. Pet. 3.
Luke 24.

way of overture, or cavillation, that the woman was first in the transgression, and so forth, with such like true objections. Answer you againe, but with a great deale of temper and moderation, saying; Be it so, that the woman was first in the revolt from God, yet this sore, you know, is salved, and that great breach made up, repaired and perfected; in that Christ, the world's Saviour, was made of a woman; women are made coheirs with men in Christ, partaking of the same grace and favour of God, and the resurrection of the dead, which is the key of the Scriptures, was first revealed to a woman. Are not women pearles then?

Oh spare a little, lift not up your head too high, and speake not with a stiffe neck; for, if you grow proud, let me intreat you to put on your spectacles, call to mind the ancient time; and looke back, lest while you plead your owne cause, you implead your husbands. Have you not heard of a lascivious, treacherous *Dalilah*, of a disdainfull *Michol*, of a painted *Iezabel*? and yet these counterfeits looked for the estimation of Pearles and Jewels; whereas the world knowes there is no such matter, unless they be like pearles in the eye, a blemish, a bane, and a burthen.

1. Cor. 11.
Prov. 12.

Learne your lesson then, and labour to become pearles indeed; you all know, that then you may justly challenge your right, and stand upon your worth, and there is good reason for it. A Jewell is an ornament to the best man that liveth on the earth, and so is a vertuous wife. It is Doctrine Apostolicall. The woman is the glory of the man, and the crowne of her husband. But this, not every woman, *Ex quolibet ligno non fit Mercurius*. Not that woman or wife, who delights in nothing else, but to decke and pranke up her selfe with dawbing of gold and silver, and such

such like ; but that woman who is pretious with God for her holy faith ; and gracious with Man, by her discreet and wise carriage, adorning her selfe with the feare of the Lord, with chastity, with purity, with humility, and with sincere obedience. These are the *Margarita*, the mother of pearle ; these are the true *Concha*, (*ἐν ὄρεσι*) as the *Gracians* call them, true Housewives. The *Hieroglyphiques* describe, and pourtraite a woman sitting upon a shell-snaile, when they would signifie a good housewife ; for, as that Creature carries an house upon its back, so the good housewife will keep her house over her head, and stay within doores, unlesse shee have urgent occasions abroad. Shee is not of the Tribe of *Gad*, to be a gadder abroad caulesly, as commonly they doe who are such gadders, and come home crackt, as did wandring *Dinah*, the daughter of *Iacob*, when shee went gadding to see the fashions of the Countrey.

But why doth this good woman content her selfe at home, and keep house so much ? Because shee finds true contentment in her selfe ; *Virtus est seipsa contenta*, Vertue is content with it selfe : So is shee with reflecting upon her selfe, and the gracious favours God hath given her. Shee envieth no other womans gift, nor other womans gowne ; every one, shee knowes, have their proper gift of God, some after this manner, and some after that, 1 *Cor.* 7. 7. then none have all. That woman is fair, like *Rachel*, yet not fruitfull ; another is fruitfull, yet not fair. *Moses* was prudent, not eloquent ; *Salomon* wise, not chaste ; *Nabal* rich, but a foole ; *Iephthah* valorous, but a bastard ; *Naaman* honourable, but a leper. Shee observes among her neighbours ; One is rich, but foolish ; another wise, but unsuccesfull, one wittie, but unsetled ; some have one gift, some another, none have all ; shee therefore is con-

tent with that gift, which God hath given her. If shee have no children, shee murmurs not, for God, she knowes, is a free donor, and a wise disposer of all things, who divideth to every one severally as hee will : 1 Cor. 12. Shee takes notice also as well of her defect, as of her gifts ; by the notice of the one shee is humble, by the other thankfull. Shee is no murmurer to grumble at Gods gifts, but lets him alone with his owne, both wise and gracious dealing. Shee can answer all grumblers, with that in the Gospel : *Is it not lawfull for God to doe what hee will with his owne ?* Be it preferment, be it riches, be it honours ; may not hee doe what hee will with his owne ? Shee is no male-content ; she sits and considers, the gifts shee hath, how small soever they seem, are the free gifts of Gods mercie, the least whereof shee can no wayes deserve ; and for every one, shee owes praise and thanksgiving : for shee can say to her selfe, *What have I, that I have not received ?* 1 Cor. 4. 7. And howsoever it is with her, shee rests contented in the Lord, and waits his good pleasure. If shee be afflicted, shee resolves, that it is good for her that shee should be so, that so she may learne the statutes of her God. If shee live in a private state, shee assures her selfe it is good for her, that so shee may serve God, and be free from the temptations of better places. If shee live in meane estate, shee knowes that's good for her too, that so shee may serve God without the cares, and distractions, that great riches doe bring with them. It is good for her, if shee have a crazie and sickly body, that so shee may remember her end, and prepare for her departing out of this world. And so in all other cases, shee is still content with her selfe, and thinks that best, which God allotteth her, and resolves her selfe, that if her provision had beene better in the world, her condition might have

have bin worse toward God. Give me then but a *gracious vertuous wife*, and her price is farre above Rubies. I read of twelve pretious stones in the Brest-plate of *Aaron*, of twelve gates in the heavenly *Ierusalem*, that are twelve pearles. Give me a gracious vertuous woman, and her worth is more pretious than these. See her superlative worth, *farre above Rubies*. Pretious stones have but their severall, singular, and individuall properties, splendours and operations; but shee alone hath them all.

The *Ametist* drives away Drunkenesse, shee is sober; and if shee have a drunken Sott to her husband, yet her sweet modesty, sobriety, and Christian counsell, is a daily admonition, and holy meanes to reclaime him from that beastly Sin. The *Berill* hath six angles; shee is settled, composed, & stedfast at all times, & in all places. The *Calcedon* cures the frantick phantasie; shee, by her stayed deportment, makes a humorous husband to see his lunatick fits of follie and frensie. The *Chrysoprase* quencheth lust; shee is chaste, and giveth temperate example in the marriage-bed. The *Chrysolite* shineth in the darke, so glittereth shee with her rare endowments, albeit shee be matched in the midst of a froward, untoward, and crooked generation: And the *Emerald* is alwayes green, shee flourisheth in her goodnesse like a Palme tree. The *Iasper* is ever pliable in its aspect to the beholder, and is bright and discoloured, as the wearer is either well, or ill affected; shee, this gracious wife, like *Hippocrates* twins, smileth and weepeth, rejoyceth and is sad, as shee observeth her husband to be disposed. The *Iacinth* worketh gentleness and man-sweetness in Nature; nothing more compliable, and more facile to her husbands bent than shee in all things that are good. The *Saphire* is of an azure hue, of the colour of the firmament of heaven; her pious mind thinkes
of

of nothing more than of heaven and heavenly things. The *Sardis* stone is dreadfull to wilde beasts ; shee is awfull to all wilde tempting beasts of exorbitant and extravagant lust. The *Sardonix* worketh by inclination to sincerity ; shee doth all things with an open heart, and plain breast, with the integrity of her loyall heart, and the discretion of her housewife-like hand. And the *Topaz* operates perseverance ; shee is alwayes the same at home and abroad, in her husbands absence as in his presence. Her Motto is, *Semper eadem*, as was said before.

Its past dispute then, that this vertuous woman is in her price, worth, and true repute above Rubies, yea farre above Rubies. Singular and severall pearles have singular and severall properties ; shee alone hath all these rarities. *Et quid vultis amplius ?*

Question it not therefore, O yee Sons of men ; for, if there be a *Summum bonum* here on earth, which may be Christianly named a secondary chiefe good, it is (sans question) a gracious and vertuous wife. The reasons are manifest. First, Nature doth nothing in vaine, therefore the God of Nature doth nothing in vaine. Secondly, All mens actions tend to a primarie end, and there they rest, otherwise the progresse of mens actions would goe in *infinitum*. Thirdly, Man is a Creature subject to infelicitie, especially in the contrary of this particular, that must lye so neer him ; to wit, If a man finde a vitious woman, *Quarum infinitus est numerus*, and therefore man is capable of happinesse, otherwise hee were the most miserable creature of all. Fourthly, to conclude this point, Man is furnished with a Mind intelligent of honestie and felicitie, and with a Will capable of vertue and goodnesse,

Many and manifold have been, and are the differences of opinions touching the Chiefe Good here in this world ;

world; but as long as blindnesse of mind in the corrupted heart of man reigneth, and the studie and musing of cros-
sing and cross-biting one another doth remain together,
with the affectation of vaine and vile glory (which is Pa-
ramount) this difference will continue untill the second
comming of *Shilo*; for albeit in this life there is no per-
fect happinesse to be found, no not in the chiefeft good,
yet we may attaine to some degrees therein; and among
other blessings here beneath, a vertuous wife is an especi-
all helpe.

Talke with the vulgar, and they will tell you, that the
chiefeft good here on earth is no where to be found but
in riches, but ah mee, they are quite beside the matter:
For, riches may be gotten by unjust & unlawfull meanes;
but this blessing of a vertuous wife can be had by no
meanes, but by good and godly seeking her in Gods fear,
and craving his favour. The owners of riches may be the
scumme of the people; but of this sweet blessing none,
but those whom God loveth. Riches are abused to all
kinde of voluptuous vitiousnesse; this vertuous Creature
will not be abused to any evill turne. Riches are uncer-
taine, this most certaine. Riches satisfie not, this creature
doth. And in a word, Riches are not desired for them-
selves onely, but for another end and purpose; whereas
a vertuous wife is desired for her selfe onely, and for no
other purpose.

Talke with a polititian, or a Militarie man, all their
Tenet is Honour and Glory for their chiefe good; but
their Tenet is also most absurd. For, honour and glory
may be atchieved by most unworthy groomes; but this
blessing cannot. Honour is fickle, this fast. Honour is
more *in honorante*, than *in honorato*: that's to say, More
in the power of him that gives the honour, than in him

that receives it. But this transcendent is in the power of the possessor.

Talke with the Learned, and they will tell you, that the Epicures sought to finde their happinesse in Pleasure; which opinion, among the Ancient, was understood in the grosse and carnall sense; but the Modern and latter learned have gone about to mollifie, and modifie that conceit; and by Pleasure, understand not that Pleasure which mortals have common with beasts, but they thereby understood a pure Contentation, and oblectation of minde, abstracted from corporeall and grosse conceits, arising up in the mind of man from the knowledge of excellent rarities, & from the actions of honest things.

In the former sense, for a man to marrie a wife onely for corporall and carnall pleasure, as the end of his mixing himselfe with her, is most bestiall, and most unworthy a Christian. For, man knoweth right well, that that pleasure is common also to brute beasts; brings with it tediousnesse, and wofull effects in the excesse thereof; makes a man effeminate, and unfit for masculine and brave undertakings; stirs up a man oft-times to most desperate and damnable designs; may be hindered by diseases, old age, and many other occurrences; and it doth fight against all vertues, especially against Temperance and Modestie. True it is, that all living Creatures desire that pleasure in the sensitive appetite; but for a Christian man to set his ayme, end and bent upon that, which is common also to brute beasts, and to seeke his *Summum Bonum* in the inferior, ignoble and sensuall part of man, *Non sani est hominis, non sanus juret Orestes.*

For, a Christian man will soone resolve the case plainly, knowing, that bodily pleasure was not in the Creation of man; for, in the primitive puritie, the sensitive part was

was subject to an holy and heavenly minde, made and framed according to the image of God; but this sensuall pleasure came from corruption and sinne in our revolt from God, and fettered our Nature, insomuch, that the minde of man, becomming destitute of its former sanctimony, neither would, nor could command the sensitive power, unlesse that breach be made up by God in Christ, or restrained, as wee note it was in divers Heathen; as in *Lucretia*, the Roman Ladie, and in *Penelope*, the Græcian Dame, and the like.

Talke with all the ancient learning of the Stoicks, Peripateticks, and Academicks, and they will tell you by common consent (*choro consono*) that the chiefeest good is no where to be found, but in vertue. And albeit they had a seeming difference about the habit of vertue, and the exercise thereof; yet they agree in this, that vertue beautifies the best part of man, that is, his mind, makes him most like to his God, cannot be taken from him by any meanes but by the permission of God, and causeth all inferiour and subordinate favours, as Riches, Honour, Health, and the like, to be at his service, and to become blessings unto the owners.

So then, whether a man begin with the Stoicks, and place his felicitie in the habit of vertue: or with the Peripateticks goe on to the action and exercise of vertue, it may easily be reconciled. For, as the one thought not the habite of vertue only to be sufficient to happines, unlesse it went on to the action: so the other thought no action of vertue to be good, unlesse it issued from the internall habite; for that the purpose of doing well is never hindered, much lesse taken away from a vertuous creature, but still upon every emergent occasion, a vertuous man or woman is readie to proceed from the habite to the

act, and exercise thereof with all cheerfulness and alacrity. It is not therefore (good women) either health, or beauty, or nobleness of birth, or riches, or honour, and so forth, that makes you vertuous; but when you labour, and studie, and strive to be good in your selves, and to doe good to others. It is not the Pearles and Jewels that you lade your selves withall, and thinke you shine with them, that makes you the more esteemed with wise husbands, or with other wise men; but the habite of your vertuous minde, and the excellencie of your vertuous actions, these makes you gracious with God, and glorious with men, and so to be prized *farre above Rubies*.

Uno filo
villarum in-
sunt precia.
Hieron.

But doe you thinke your selves ever the more vertuous, or more pretious with God or good men, when your ropes of pearle are so rich, that upon one rope hang the prices of diverse Lordships? as *S^t Hierome* tells us in the life of *Paul the Eremite*.

Tertul. de
Habitu mu-
lieb.
Sueton.
Senec. de vita
beata.

Or doe you repute your selves ever the better, when your tender neck carries woods and Ilands upon it, and at your eares doe hang dangling Jewels worth the Revenues of a rich Familie? or when your mad fancies this way bring your husbands into base fervilitie by your hanging two or three patrimonies at each eare? And doe you boast and brag, that a pearle is a womans serjeant to wait upon her, when shee shewes her selfe abroad?

Plinius.

Or doe you suppose, that any wise man can make account of you, when you doe not blush to paint your cheeks onely, but your eye-browes also? when you friske your hair, and curle it too with hot irons? or when you dye your hair, or wear that which is bought, in stead of your owne, & so carrie a lie in sight upon your heads? or when one shall come into your chambers, and finde infinite boxes filled with lothsome trash of sundry kindes
of

of colours and compositions for the dawbing and hiding of your deformities, the very sight and smell whereof is able to turne a mans stomach ?

O yee fond and foolish daughters of men, can yee suppose, that your nicenesse in your apparell and dressing makes you the more respected with good and godly people ? that if but an haire be amisse, or a paultrie pin, you must call a Counsell about you for the reforming of it, as if your credit, or your life in question were ; nay, if but any little crannie appeare through any part or hole of your fan, or if a flie chance to sit upon it, you presently complaine, that you were not borne among the *Cimmerians*.

Doe you thinke, that you are vertuous women in these and such like fantasticks ? or when you get upon one joynt of your least finger a *Sardonix*, a *Smaragd*, a *Iasper*, and a *Diamond*, as the fond, foolish, phantastick Courtier *Stella* in *Martiall* is said to weare ? or when, like *Lollia Paulina*, yee go beset and bedeckt all over with Emrauds and Pearles ranged in rowes one by another round about your Tires, Caules, Borders, Peruges of haire, Boongraces, Chaplets, Carcanets, upon your wrists in Bracelets, upon your fingers with Rings, that yee glitter and shine againe as yee mince along ? What with all these can you make of your selves, but idle housewives and idols of vanity ?

Sardonichas, Smaragdos, Adamantas, Jaspidas uno, versat in articulo Stella (Severe) mens. Mart.

Will you heare the Prophet of the Lord round you in the eare ? The Lord saith, Because the Daughters of Sion are haughty, and walke with stretched out necks, and with wandring eyes, walking and mincing as they goe, and making a tinkling with their feet ; Therefore shall the Lord make their heads bald, and discover their secrets, and bereave them of their slippers, caules, round tires, sweet balles, brace-

Es. 3. 16. &c
Decipimur specie, gemmis, auroque teguntur omnia : Pars minima est ipsa puella sui. Ovid.

lets, bonnets, borders, tablets, ear-rings, mufflers, vailles, wimples, curling-pins, glasses, fine linnen, their hoods, and lawnes : And instead of sweet savour there shall bee stinke, instead of an ornament a rent, instead of braiding their haire baldnesse, instead of a stomacher sack-cloth, and instead of beautie burning, and for their jollitie and mirth, they shall sit in desolation upon the ground.

For, in the oldtime, the women (saith S^r Peter) that trusted in God, did not thus attire themselves in all outward bravery, but their vertue was such as to looke that
 1 Pet. 3.4. the hid man in the heart might be uncorrupted, cloathed with a meek and quiet spirit, which is before God a thing much set by. Herein you may rejoyce if you be thus minded, otherwise all your pert and proud boasting is vile and vaine : and so I leave you to ponder these things, and if you be vertuous you shall understand the loving kindnesse of the Lord.

Yea, if you be the *strong woman*, as the Text is rendered, and your strength be the comfort of your age, and wit the grace of your strength ; yet vertue is the guide of your wit ; for, your age without strength is tedious, strength without wit dangerous, and wit without vertue hurtfull and pernicious. For, vertue is, like a rich stone, best plaine set, and surely vertue is best set in a comely body, albeit not of delicate or delicious feature. Vertue gives and gets favour ; beauty hath the only colour, and that's the best favour, which a picture cannot expresse, for that beautie makes vertues shine, and vices blush. And there I leave you, good women, and returne againe to the men.

What if I read my Text in favour and behalfe of the good women, & make a *Quere* : Who can finde a vertuous Man, or Husband ? & put in the *Quare*, for his price is farre above 100000000 millions of millions, or what
 can

can be thought on, in the latitude and extent of mans invention : Doubtlesse the masculine vertue out-strippeth the feminine *multis parafangis*.

For, the soule of a vertuous man is the proper subject of vertue ; the powers whereof in the rationall part doe command, and in the irrationall part doe obey. In his rationall part, the understanding in the Theoric conceiveth of things aright, and in the practice doth them rightly.

His memorie, which is servant to his understanding, records things in generall, as Notions of good and evill; and in speciall, either doth, or not doth, as the Objects be either good or evill. His other part of the reasonable soule is his Will ; which followeth, or avoydeth that, which his right reason judgeth to be done or undone. This Will of this vertuous man respects the end of all his actions , yea and the meanes too that conduce to the end.

The Affections of this vertuous man, are the Object of vertue, in the moderation and subjection whereof his masculine vertue is chiefly busied. He also is well aware, that the cause of vertue is not in the temperature of the body, as *Galen*, and some other Philosophers thought, as if a cholerick complexion caused men to be of a fierce and fiery condition; a melancholick, made men sad and thinkeative; a sanguine, merry and compliable; a phlegmaticque, lazie and sleepe. True it is, that the temperature of the body, be it either compleat or crasie, may encline a man; for wee see by experience, that choler in a man, being vehemently kindled, drives him oft into a phrensie, to much melancholy, into madnesse; abundance of phlegme that is redundant casts a man into sottish foolerie.

These, I say, may incline a man, but by education,
custome,

custome and learning they may outwardly be corrected, and inwardly, by the inspiration and influence of divine grace, they may be amended. For, wee see by experience, that many men are wise, and of great temperance and moderation, whose complexion doth show the contrary.

Men are learned, and their knowledge in learning stirs them up to masculine and vertuous undertakings. For, by knowledge and learning, the masculine minde of a man is inured to turne it selfe from the grosse and muddie things here below, and from the objects of fond affections, by which meanes occasions are cut off, that oft-times draw the minde to vitious courses. Secondly, by his learning hee knoweth the Nature and Causes of things, and can esteeme of them as they are; and so knowes how to magnifie things of worth, and to vilifie vaine things: yea, & those things, which to the vulgar seeme admirable and dreadfull, hee knowes are unworthy his cognizance or respect. Thirdly, in his notice of things naturall and supernaturall, hee seeth many causes and enforcing reasons, why a man should be inflamed to vertue, and to detest and abominate vitious living. For, he understandeth the Nature and Excellencie of the Creator, and labours to be like him, as knowing, that all things under the Sun are created of God for man; and therefore man is stirred up to serve, and to be thankfull to his so gracious a Benefactor. Besides, mans learning shewes him in the very Creatures the impressions of vertue; in some of temperance, in others of valour and chastity, in all a naturall instinct and industrie to undergoe those parts and duties which are proper unto them; whereby hee is moved to thinke how unworthy and unjust a thing it is for man to be wanting in his dutie. Lastly, learning prescribes and
sets

This needness also is either greater or lesser, as the
F occa-

occasions and severall objects doe require, which this vertuous man knowes are seven comprised in one verse.

Quis, Quid, Vbi, Quibus auxilijs, Cur, Quomodo, Quando. Which circumstances he diligently weighes & considers, to the end, that every vertuous act of him may be directed according to the rule of right reason, and the golden meane of comely and equall proportion; the Law of God being his onely and exact rule to square all and every one of his actions by: yea, but stay you there a little, by your leave, sayes the feminine sex. Where may wee finde the man thus accoutred? I answer, That there liveth not the man but hath his defect, yea and fault too if you will: hee is best yet that hath fewest faults, and whose vertues doe surpasse his vices; which a fond and foolish woman cannot judge of, nor discern neither.

Vitiis nemo
sine nascitur:
Optimus ille
est, qui mi-
nimis urge-
tur.

Whence comes all that sweet concord and cohabitation of contraries, that are matched together as man and wife, in the whole world? Is it not from the sweet vertue of one of them, or of both? O how unequally are some yoaked?

Prov. 16.
32.

This man is unequally yoaked with a daring, audacious and impetuous dame; had hee not vertue of bearing and forbearing, both in his christian and civill carriage, what issue could be expected, but ruine and wretchednesse? Better therefore is the patient man, than the stout and strange; and hee that by his masculine vertue subdues himselfe, than hee that takes a Citie.

Another is unequally yoaked with an intemperate, lustfull and unsatiabable patch, which makes the very marriage-bed loathed and abominable; all delicacies cannot satisfie her delicious, luxurious and lascivious palate; and commonly, a liquorous and sweet-mouthed taste hath a lecherous touch of the same quality, and a smack of the
same

same smoake at the other end of the house. If now this masculine, gracious, and vertuous man had not moderation to modifie, & temperance to order and guide things in a golden meane, what would or could ensue but penurie?

A third is unequally yoked, either to a base scraping & avaritious scrat, or to a profuse, prodigall and prodigious unthrif. If then the masculine vertue of a good, free and liberall husband did not intervene to gaine and get a state (whence it ought) by honest labour and a godly calling (not by dice, lust, or usurie) and to use it when it is gotten with moderation and measure, and in bestowing his beneficence to erogate it to none but to honest persons, and for honest causes, to proportion that which is given, to give it to whom and when it ought, as to those that are indigent and want our reliefe, or to such as have well deserved of us, or to such whom vicinity, community, and society of commerce doe commend unto us, to give it cheerfully (that wee doe give) and without regret; and to give out of thy cisterne, not out of thy fountaine, lest that thereby become dry and exhausted: If then I say, this gracious vertue of this good husband did not intervene, what could be expected, but that the prodigality of the one would soone bring a Noble to nine pence, a faire Estate to a morsell of bread, and make a Farmer a begger; and the basenesse of the other make them and their progenie to be hated? and if they be left rich with such proling, scraping, and penurious patcherie, they are left but as a prize to the next birds of prey that dwell about them.

A fourth is unequally yoked with an immodest piece, who can doe little but open her mouth wide most petulantly, either in her owne praise, or in the laud of her

other husband, without any respect of time, or place, or persons, to no purpose in the world but to vent some of her venome to her present occasion : whether would her tongue walke, thinke you, had shee not a modest, moderate, and verecundious husband, to restraine and overawe her over-daring, sawcie, and impetuous world of evill in her mouth, with the sweet rules of masculine and matchless modestie ? would shee not make the whole world (that knowes her) to be weary of her petulant prating, and foolish Pharisaicall boasting ? willing her, to be thinke her selfe of the precepts and counsels of wisdom.

Let the mouth of a stranger praise thee, not thine owne mouth; and the lips of another, and not thine.
 Prov. 27. 2.

A fifth is unequally yoked to an angry, fretfull, and revengefull furie, who is like gun-powder ; touch it with fire, and it is presently in your face ; touch her once with the least coale, downe into the Gunner-roome gets shee, and lets flie her broad sides at you ; being thus suddenly moved, shee is enraged, implacable and cruell : Did not now this masculine man of vertue interpose, that nothing should be rashly done, but as *Athenodorus* gave the rule to *Alexander*, if at any time his minde began to be stirred up and moved to anger, hee should not speake untill hee had tacitely to himselfe repeated the letters of the Greeke Alphabet, that so his minde might in the interim settle and be more composed, and then hee might answer and reply with judgement. And as blessed *Ambrose* the Bishop of *Millaine* gave in rule to *Theodosius* the Emperour, that hee should at no time signe his imperiall mandates for the execution of capitall offenders, but hee should ever respite the execution for thirty dayes after the mandate was out, that in the meane time the heat of his offended minde might be appeased, the justice of the
 decree

decree of death might be weighed ; and, if there were cause, he might revoke, and call backe his sentence.

A sixth is unequally yoked to an unfriendly, lying, and uncivill slut. In the first, shee is wayward in all congresse, in conference difficult and tetricke, in counsell contentious, and in colloquie a perpetuall dictator. In the second, shee is a palpable dissembler : No Popish Emissarie hath more æquivocations ; no Jesuite more mentall reservations ; no scoffing Ismaelite more frumps and ironical dashes, carrying one thing glib in her tongue, and another thing hid in her heart : arrogance and vanity are the whelpes of this spitefull hypocrite. In the third, she is scurrulous, rusticke, and unsavorie. Did not the masculine vertue of a gracious husband stay the bells, what would become of her ? His sweet and man-suete affability to all, his civill (not Logicall or Metaphysicall) truth as it refers to the life of man in all things, his urbanitie, festivitie, and faire debonaire behaviour, condemns, if not corrects all that mishapen, miscreant-like, and mischievous hodge-pot and medley of her lewd, lying, uncivill, and brainsick tongue.

For, hee well knowes, that faire language, and a faith-
full heart is the delight of a King. That a foolish man
will despise and despite his neighbour, but a wise man is
as a deafe man to all evill report. That a prudent man
will restraine his talke, and an intelligent person is of a
cold and temperate spirit. That as vapours and winde
wherein is no raine (and so doe no good) is a foolish
body that boasts of that which is not. That a Bard or
foole breathes out all his spirit at once, but a wise man
will stay it backe. That a joyous heart is physick to the
body, but a melancholick disposition drieth the bones.
That the masculine minde of a prudent man doth muse

Pro.22.11.

Pro.31.12.

Pro.17.27.

Pro.25.14.

Pro.25.11.

Pro.17.22.

Pro.15.14.

PROV. 15.
14.

of knowledge, but the mouth of a foole feedeth himselfe
fat with fooleries.

A seventh is unequally yoked to a shamelesse, beastly,
and incorrigible brute, who is neither capable of coun-
sell, nor willing to be reformed, nor careth for instructi-
on; but shee despiseth all restraint of her madness, and
hath cast the Law of God and good manners behinde her
back: Impudent shee is, and hath steeled her whores
forehead, that shee stands in awe of nothing that may
shame her. And for that this her excesse doth further make
recesse from the golden meane, the more incurable shee
is: And, *Cui pudor perijt, is perijt antequam perijt*. But this
vertuous husband steps in and would pluck her out of the
fire, but shee will not, *Curavit Babylonem, & non est sana-
ta*: yet his verecundiousness blusheth for her impudent
behaviour, and his just conceived displeasure for her in-
corrigibilitie is restrained with limits: for, we should not
be incensed with wrath because of evill doers, nor fret at
the notoriously wicked; in that there is no end of evill,
and the lampe of the cursed shall be put out.

PROV. 24.
19.

But of all things take heed, O yee Sons of Men, that
you be not yoked with a foole. For, bray a foole in a
mortar, and hee will not leave his foolery; and of all
fooles beware of a shee-foole, as of all Beares take heed
of a shee-Bear. Talke with such an one and perswade
her to wisdom, shee hath no capacitie for that; but ei-
ther out of the concavity or convexity of her hollow
scull shee frames Chimæraes, and so buries her selfe and
the poore man in mis-lead errour, mizeeled ignorance,
and voluntarie blindness: Deale with such an one, shee
deales with thee *summo jure*, cavilling at thy clearest
judgment with an idle interpretation of her own foolish
fancie.

Not

Not unlike the *Thracians*, who (as *Strabo* relates it) making truce with the *Bæotians* for some certaine dayes, did notwithstanding depopulate and spoyle their territories in the night season. Or not unlike as when *Papilius*, in the Capitulations of peace made with *Antiochus*, had condescended and capitulated, that the *Romans* had left halfe the shipping to *Antiochus*, did afterward cut the ships in two, and left one halfe so divided to *Antiochus*, and burnt up the other. No knowledge, or skill, or prudence, or understanding, or wisdome of thine can beat any goodnesse into her fooles hide; but happely when shee is inwardly touched with her owne follie, shee doth shake her idle head, and so you have a foole for your labour.

In the last place, let the case be put, that this vertuous man finds a vertuous wife. O how sweet is that conjunction? the blessing is doubled to either, the relation is Cherubicall, the reflection Seraphicall, the consummation of their loves Angelicall. And so I am by Gods favour come to the last point premised in my division of the practise and usefull part of this my Labour, to wit, as my Text reflects upon the Bride and Bridegroome; and first to him and then to her.

Hee ought first seriously and sadly to consider, that Pearles and pretious stones are not to be found upon every shore; for there is a pluralitie of peebles, but a paucitie of pearles, as I have said more at large before. Have you touched on a happie shore? stoope downe and take up your pearle with all cheerfulnessse and gladnesse of heart.

In the second place, having found this Jewell, it requires your best skill to know how to weare
it

it. Πόλλοι βελάντες, παῦροι δὲ τεγῆς ἀεγόντες : Many can drive the plough, but few can hold and guide it aright.

In the third place, Have you found a vertuous wife? lose her not by negligence, or by giving her an evill example, or reading her a lewd lesson, as too too many doe.

In the fourth place, Is shee a Pearle? tread her not under foot, so doe hogs; and in a word, be you ever mindfull how injurious you are to God your Donor, that gave her unto you the Donor, so incomparable a donation, lest you provoke the Almighty to displeasure, and he take her from you, and you take another that will be a pearle of vexation, and trouble to your eyesight, & she become an eye-sore unto you, and an heart-sore too.

In the fifth place, call to minde your happinesse, and be cheerfull in it : you have God in this your great business as Efficient in your marriage, who hath made you two one (*consensu Partium*) by consent ; and this is the essence of your conjunction. Your spouse and you, being Gods workmanship, and created male and female, are the matter in this union. The lawfull joyning of you together in the face of Gods people, *Consensu Parentum*, with consent of Parents, is the forme and congruitie of your blessing : The feare of the Lord, which is cleane, and the procreation of Children, whereby God may be glorified, and the kingdom of Christ increased, is the end of your marriage. Comfort your selfe in this, for these be the causes of all your future happinesse.

In the sixth place, remember happinesse never comes to a man without holinesse ; and conceive, that a good wife

meanes and outward estate be thought to dull and take off the edge of Ecclesiasticall persons from their sacred offices and performances? The same might, and sometimes did befall of old; so prone is man to sin: but Ecclesiasticall persons have (and should make use of) their religious knowledge to use temporall things aright; if they doe not, good Lawes established in a Christian Common-wealth are of force to prevent or cure that malady. The Gospel by Gods great goodnesse as it hath brought unto us a better covenant, and better promises; so it hath bettered and enlarged the temporall meanes of all estates: Is it fit here to make the Ecclesiasticall estate an exception from the generall? Let that, I pray you, be duly considered: God, thanks be unto him for his gracious goodnesse, hath now made roome enough for his people, as for Israel in Canaan: and what needs ships having sea roome at will to clash and fall foule one against another? God is good unto all, and can open the windowes of heaven and poure out a blessing on all estates. Onely let the civill and spirituall estates, as two strong pillars, mutually conjoyne their forces, and in Christian love support the whole frame of the building, and so make each other the more steady and strong.

But further, Is it fit that our ecclesiasticall persons should bee termed Lords?

Answer, first, It pleased God (as above was shewed) to vouchsafe titles of his owne to Civill and Ecclesiasticall persons; as these to the ecclesiasticall, *Sar* Prince, *Nasi* Prelate, *Rosh* head, *Architecton* chiefe builder, &c. These, as also the

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terme

terme *Adon*, *κύριος*, *Lord*, are in the highest and most eminent sense due to God onely, for hee is a Lord doing what ever hee pleaseth of his owne authority: yet in an inferiour and subordinate sense, *Sara* called *Abraham Lord*; so did the Hittite, *Genesis* 23. *Abrahams* servant is called *Lord*, *Genesis* 24. 18. So is any master of servants, *Exodus* 21. 5. *Col.* 4. 7. and (which comes home to this present objection) one of the foure and twenty Presbyters. *Apoc.* 7. 14. is called *Lord*: And if so, then this terme is not denyable to Bishops.

Secondly, as others in chiefe places subordinate to Princes are high and honourable Lords, so may the chiefe Ecclesiasticall persons be venerable and reverend Lords: because in all times, from the worlds beginning untill Christs dayes, Ecclesiasticall persons were of great esteeme: in the primitive times they were chiefe governours of the Church under Christ; and for their sacred imployments sake, being men answerable to their calling, ought doubtlesse to have a neer subordination to Christian Princes; and if the kingdome of God by their vigilancy be first and chiefly sought, all other matters of this world wilbe the more prosperous.

Thirdly, Though God in some sense (as above) doth deny certain titles to men, yet he never was against words of due respect and observance to superiours; nor indeed are such words blame worthy: so that they be not ^a bare and meer complement, and not cordiat: or ^b hyperbolicall to puffed up men with pride. Yea, I know not whether due titles bee not now more studiously and frequently fitted to mens

^a As *Judas* his
Haile Master.
^b As was *Herods*
applause.
Acts 12. 19.

mens persons : Because, 1. Some sects set themselves to vilifie them. 2. Because 'tis not amisse thereby to put some great ones in minde to be Lords, defending the innocent, as well as to have a title to rule over others in the Lord : to be Lords providing for the welfare of all under them, as well as to have a power commanding them. God hath been bountifull to Ecclesiasticall persons many wayes, and they who truly consider that, will not be strict handed to them.

What hath been here spoken in their behalfe, was occasioned by some, who upon faulty arguments (as I conceive) judge amisse of their places and callings : These have (as Saint *Paul* in like case said) compelled mee to speak what I by Gods word finde to bee truth in this point, and submit whatsoever I have herein written to the religious, grave, and mature judgement of all who bee growne men in Christ, and by reason of use have their senses exercised to discern both good and evill.

FINIS.
